

kindle th. ee> (their) ancient,  
 messenger. The man  
*who* has offered thee (oblations)  
 obtains^ through  
 thee, AeOTj universal wealth.

5. 'Thou, AG-NI, art the giver of  
 delight, the in-  
 •Toker and messenger of the gods,<sup>a</sup> -the  
 domestic  
 guardian of mankind. The good and  
 durable ac-  
 tions which the. gods perform are, all,  
 aggregated  
 in. thee.

8. Youthful and auspicious A@Nij whatever  
 obla- Vatga ix.  
 tion may be presented to thee? - do thoiij well-  
 dis-  
 posed towards us, either now or at any other  
 time,  
 convey it to the powerful gods.

7. In this manner the devout adore  
 thee? who  
 art such (as described), bright with  
 thine own  
 radiance. Men, with (seven)<sup>b</sup>  
 ministrant priests,

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<sup>a</sup> Rosen, has *nuntius kominum*, which agrees  
 "better with the  
 order of the text, *duto visdm an:* hut *Say ana*  
 connects *visdm*  
 with what, in the original, precedes, *grikapatih*,  
 lord of the dwell-  
 ing, and explains *duta* by *devad&ta*.

<sup>b</sup> The Scholiast supplies "the seven." According to  
 another  
 text, *sapta hotrdh jprdcMr vashdfkwranti*, the se^en  
 principal  
 priests pour out the oblation. According to Mr.  
 SteYenson, the  
 seven priests or assistants at the *S(ma-y4ga*. are:~ 1.  
 The iastitu-  
 tor, or *Yajamdna*; 2. The *Hbtri*, who repeats the  
 hymns of the  
*Rich*; 3. The *Hdgatri*, who chants- the *Sdma*; 4. The

*Potri*,

who prepares the materials for the oblation; 5. The *Ntshfiri* who pours It on the fire; 6. The *Brahma*, who superintends the whole; and, 7. The *Rakshas*, -who guards the door. This enumeration omits one of the principal performers, the *Adhwaryu*, who recites the formulae of the *Yajush*, and who should, probably, take the place of the- *Yajamana*. The others, except the last, are, also, included among the sixteen (see p. 37, note b). •